

The **WITNESS**

OCTOBER 24, 1957

10¢



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The Cult of Bigness by Pittenger

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In Leading Churches

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"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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Holy Days: 11; Fri. 7.

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11:30 to 1 p.m.

SERVICES

In Leading Churches

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Holy Days: Holy Communion, 10:30.

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Days 10:30 a.m.

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The Rev. Donald W. Mayberry, Rector
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Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m. Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

Churches in New Hampshire Unite Under Episcopal Minister

★ Last November the members of the churches in Tamworth, N. H. began some informal conversations that have resulted in a definite official plan. The Congregational Church in Tamworth Village, the Baptist Church in Chocorua, and the Methodist Church in South Tamworth needed, and knew that they needed, resident ministers. The Rev. Herbert Prince, resident in Tamworth for over ten years, retired but in charge of St. Andrew's Church, was asked if he could serve the congregations of Tamworth Village and Chocorua. He said that he would soon be physically unable to serve St. Andrew's as he has done, and he wished that a young man could be found for that small parish which, however, could not pay a proper salary.

From this situation a hope came in sight. Could not four small groups combine their financial resources and efforts? And could not a minister of the right sort and the right age meet the needs of the whole town? Prince knows those needs, and he felt sure that this hope was not impossible. He talked with Bishop Hall and the Archdeacon, Roger Barney, who encouraged the idea; the trustees of the other three churches communicated with their denominational leaders. These men met with representatives of all four churches in Chocorua, and thoroughly dis-

cussed the whole situation, Prince presiding. About sixty men and women were present. It was unanimously voted to form an Interchurch Council (1) to draw up an agreement for the congregations and the state leaders to approve, and (2) to find a minister.

Two points were made clear; first, that this agreement is an experiment and is to contain no statement as to its duration. The second point is that St. Andrew's Church, according to the laws of the Episcopal Church must be in charge of a man ordained by an Episcopal bishop. Therefore the agreement states that the Bishop of New Hampshire shall appoint the minister selected by the Interchurch Council and the three congregations, and the Congregational and Baptist leaders shall approve him.

All this process was duly carried out, the agreement formulated and accepted, and much correspondence spread in the right quarters the needs and opportunities that exist in Tamworth. Seven clergymen, of ages ranging from theological school to beyond retirement, applied to Bishop Hall. Five came to look over the situation and the parsonage in Chocorua, and to be considered by the Interchurch Council and other persons interested to see them.

With the same cordial unanimity that has prevailed throughout, the Council recom-

mended to the trustees of the three churches the Rev. George W. Wickersham to be the minister of the Tamworth Churches. The following day, at meetings of the trustees and other members of the Congregational, Baptist, and Episcopal Churches, this recommendation was accepted by unanimous votes. Prince telephoned the invitation to Wickersham and later wrote the formal "call,"—formally accepted at once in writing.

Wickersham is 43 years of age, and has been rector for the past eleven years of the Episcopal Church in Norristown, Pennsylvania. There he had a rich experience of interchurch cooperation. He was educated at St. Mark's School, Harvard College, and Virginia Theological Seminary. Mrs. Wickersham (Elizabeth Craighill) is daughter of a clergyman and niece of a former missionary bishop in China. She is interested in young peoples work. Their children, George and Nancy, will attend Kennett High School. They came to Tamworth September 1.

Details as to Church services will be worked out with Mr. Wickersham. In general it is expected that he will continue the Sunday morning services as they are now conducted, the Tamworth and Chocorua congregations combining during the fall and winter months at the two churches on alternate Sundays, at eleven o'clock. Services at St. Andrew's would be earlier, 9:30 or 9:45, allowing the minister to hold two services every Sunday morning.

All who have shared directly

in this movement see it as a real community development, as growth in Christian unity of spirit, and in witnessing to Christ.

The persons composing the Interchurch Council are: for the Tamworth Congregational

Church: Francis Cleveland, Joseph Mahoney, Miss Grace Pennock; for the Chocorua Baptist or Community Church: Theodore Johnson, Russel Warfel, Mrs. Hanson; for St. Andrew's: Dr. Prince, Admiral Bissett, and Mrs. Elizabeth Edgar.

Television and Radio Programs Theme of Washington Meeting

By Gertrude Orr

★ What free television and radio time can mean to the Churches of the nation has become a subject of official interest in the nation's capital. No less a personage than Mrs. Dwight D. Eisenhower has just agreed to be the honorary chairman of a broadcasting awards luncheon to be held at the Sheraton Park Hotel on November 15th. Ten local broadcasting stations and twenty-six volunteer workers from cooperating churches of the Council of Churches, National Capital Area, will be honored for the time and service they have given this past year in putting on religious television and radio programs during the past year at a cost of some 12½ cents per program. In accepting the patron's chairmanship Mrs. Eisenhower wrote, "It is my sincere hope that this will be a most enjoyable and successful occasion."

Under the sponsorship of the area's Council of Churches some 2,000 religious programs were televised or aired on free time last year. The service time donated by the various tv and radio stations is valued at a half million dollars—and the cost to the Council was \$250. What has been accomplished in Washington can be done in other cities large and small which are willing to gather together church and community leaders and make use of available free time

offered by television and radio stations as a public service.

In the opinion of certain public relations experts there is a direct relationship between the soaring membership in all Churches of this country and the increasing use of radio and television time and newspaper advertising. The attendance program known as Religion in American Life boldly claims credit for accelerating church attendance throughout the nation. The program was accepted by the Advertising Council in 1949 as one of its big concerns and is now listed as one of the Council's "big ten" yearly campaigns. During 1955 alone it supplied fact sheets and films to 451 tv stations and 2800 radio stations. In addition it serviced 8,697 newspapers; 5,280 billboards and got stories on the program in several magazines. All this service, if purchased commercially, would have cost an estimated \$6,000,000 for one campaign.

A Gallup poll for 1955 indicated that during the average week that year a total of 49,600,000 adults attended services of worship. This was an increase of 2,600,000 per week over 1954. The poll also indicated a steady increase in church-going in the years 1950-1955. In 1950 slightly more than 39 per cent of the adult population of the country attended services of worship during a particular week surveyed. In 1955 it was found that ap-

proximately one-half of all adults in the country attended church or synagogue during the weeks investigated.

There was an even higher percentage of attendance at Easter and Christmas time. On Easter Sunday in 1955 it was estimated that some 60,400,000 adults attended church or nearly six of every ten Americans. A recent report by the National Council of Churches shows a membership of 103,224,954 in the churches and synagogues of the country in 1956. This means that 62 per cent of Americans of all ages are church-goers, of a sort, as compared with a mere 20 per cent a century ago.

The Council of Churches in Washington is calling attention to what has been accomplished locally during the past year in the hopes of encouraging other cities to make the fullest possible use of available service time on local television and radio stations. Among the Episcopalians sponsoring the awards luncheon are Bishop Dun, Canon and Mrs. Theodore O. Wedel, the Honorable Sherman Adams of the White House staff, Mr. E. K. Morris, who last year headed the united givers fund campaign and Miss Mabel R. Cook, Executive secretary of the Y.W.C.A. Other patrons include representatives from the House and Senate, members of the diplomatic corps and social leaders like Mrs. Pearl Mesta. Television and radio personalities from the various local stations will be hosts and hostesses at the tables.

Director of the radio and television department of the Council of Churches, National Capital Area, is Miss Ella Harllee whose salary is paid by a Washington layman who tithes his business profits. Several denominations have made extra contributions to the department but the Council's allotment for the work is only \$250. Miss Harllee, a native of Washington and

daughter of a marine corps general, has taught economics and history, dramatic arts and dancing, public speaking and diction. Before she began work at the Council of Churches she directed the radio - television guild at the American University. She is public relations chairman of the United Church Women and a member of the television committee of the broadcasting and film commission of the National Council of

Churches. In April she attended the organizing meeting of the World Committee for Christian broadcasting in Kronberg Castle, Germany. She has refused numerous commercial offers preferring to dedicate her services to pioneering in the field of broadening Church interest in what can be accomplished with free television and radio time on a shoestring budget.

categories of exceptional persons.

Among the questions suggested for discussion at such consultations were: Is the church ready to assume the responsibility for including delinquent persons in its fellowship? How does the Christian faith contribute to the maturity of the exceptional person? What is the role of the church in the prevention of handicaps?

Special Ministry to Handicapped Urged at Church Conference

★ Churches were urged to undertake a special ministry of education and service to exceptional persons. The plea came from participants in the first consultation on the Churches' responsibility for Christian education of exceptional persons held under the auspices of the National Council of Churches.

Present were representatives of denominations, councils of churches and specialized agencies. They discussed, in particular, ways of helping the physically handicapped, the mentally retarded and those under detention.

Churches were asked to inaugurate, or expand, Christian education classes for exceptional persons and to train teachers to build self-confidence in such pupils.

Local churches also were urged to provide tasks for volunteer exceptional persons such as telephoning, stuffing envelopes, reviewing books and monitoring television programs.

Other actions suggested for churches were:

Provide easy access to church buildings by eliminating steps, slippery floors and heavy doors.

Help the families of exceptional persons to understand and accept handicaps but without resignation.

Encourage employers to adjust work loads to the characteristics of each exceptional person.

Cooperate with local agencies which have responsibility for exceptional persons.

On a broader front it was suggested that colleges and seminaries provide courses on exceptional persons; that a national workshop for the training of church school teachers of such persons be developed; and that specialized curriculum materials be created where necessary.

It also was urged that a special committee on exceptional persons be established as part of the National Council of Churches' commission on Christian education.

A special directory for ministers, listing agencies which can help exceptional persons, was proposed.

Conferees urged that public concern for the Christian education of exceptional persons be aroused through radio and television programs, magazine articles and regular congregational, church council and denominational meetings.

Further consultations were advocated on national, state and community levels to consider the Christian education of other

PREACHING MISSION BY DEAN COLE

★ Dean Ned Cole of Christ Church Cathedral, St. Louis, conducted a preaching mission for the churches of southeastern Missouri, October 14-16, at St. Paul's, Sikeston.

The theme was the Church, its task and the part churchmen should play in it.

As a follow-up, the Rev. Harlow Donovan, vicar of St. Paul's, is conducting a series of inquirer's classes over a six-week period.

GENERAL SEMINARY HAS LARGE ENROLLMENT

★ General Seminary opened with a maximum enrollment of 208 students. Of these, 146 are undergraduates, 49 are post-graduates and 13 are special students.

There are now ten tutors who give weekly personal supervision to juniors and middlers.

CHURCH IN CHINA

The Rev. Warren McKenna has just returned from a six-weeks tour of China. His report on the Church in China will be featured in our next number. Bundles at 7¢ a copy will be sent if the order is placed at once with The Witness, Tunkhannock, Pa. It will be impossible to supply copies after Monday, October 28th.

Protest of South African Laws

By International Group

★ A "Declaration of Conscience" protesting South Africa's apartheid policy has been signed by 123 religious, political, civic, educational and other leaders in 38 countries.

It calls upon the peoples of the free world to join in a Day of Protest against South Africa's racial policy on Human Rights Day, Dec. 10.

The statement was released by the American Committee on Africa which initiated it.

The committee said the Declaration of Conscience International Committee is headed by Mrs. Eleanor Roosevelt. United States chairmen are Dean James A. Pike of the Cathedral of St. John the Divine and the Rev. Martin Luther King, Jr., Montgomery, Ala., Baptist pastor and Negro leader.

"Freedom and human dignity are in grave jeopardy in the Union of South Africa today," the declaration states. "The government of that nation continues to extend relentlessly its racist policy of apartheid into the economic, educational, religious and other areas of human life. The countless indignities inflicted on millions of South African people represent a long and tragic reversal of freedom."

The signers called upon the South African government to "honor its moral and legal obligations as a signatory to the U.N. Charter by honoring the (U.N.) Declaration of Human Rights." They urged "all free associations to petition their organizations and governments to use their influence to bring about a peaceful, just and democratic solution in South Africa."

The world leaders asked for a mobilization of the "spiritual and moral forces of mankind on the day of protest to demon-

strate to the government of South Africa that free men abhor its policies and will not tolerate the continued suppression of human freedom."

"All men who believe in human dignity and the principle that freedom is not the prerogative of a single ethnic group," the signers said, "no longer dare to remain silent in the face of widening repression of reason and justice. As a matter of conscience we call upon freedom-loving people everywhere to adhere to this declaration."

The signers include two Prime Ministers, one Vice President, eight Cabinet Ministers, two speakers of national legislatures, nineteen national legislators, the president of the International Confederation of Free Trade Unions and leaders in other fields.

Among the latter are Pablo Casals, musician; Bruno Walter, conductor; Trygve Lie, former U.N. secretary general; Herbert H. Lehman, former Senator from New York; Archbishop Michael, head of the Greek Orthodox Archdiocese of North and South America; Pastor Martin Niemoeller of Germany; Andre Maurois, author; Bertrand Russell, philosopher; Arnold Toynbee, historian; Bishop Ambrose Reeves of Johannesburg; and Alan Paton, South African author.

NATIONAL COUNCIL LAUDS ARKANSAS BISHOP

★ Bishop Robert R. Brown of Arkansas was lauded by leaders of his Church for the part he played in organizing a "ministry of reconciliation" in the Little Rock integration crisis.

The National Council meeting at Greenwich, wired the bishop expressing "profound gratitude and best wishes for the leader-

ship you are giving among the religious forces of your community."

"We join our prayers with yours and those of your associates," the council added. "God bless you always."

At the request of President Eisenhower, Bishop Brown brought together some 50 Protestant, Roman Catholic and Jewish clergymen in Little Rock to launch the ministry of reconciliation. (10/17).

The group's first action was to ask churches in Little Rock and throughout the state to hold services for "law and order" and "understanding and compassion."

It also urged churches to call in "groups of intelligent, thinking laymen to discuss the ministry of reconciliation."

CRUSADE AGAINST BAD DRIVING

★ A tract on the sins of modern driving will be published soon by the diocese of Rhode Island for distribution among its parishes and possibly other dioceses.

It will be a reprint of an article on safe driving written by the Rev. Steele Martin, rector of St. Mary's Church, East Providence, and published in the Rhode Island Churchman.

The diocese also plans to put out dashboard stickers for distribution among car owners.

The stickers will read:

"Love your neighbor on the road. Drive as a Christian, not like the devil. The rites you demand may be your last."

PREACHING MISSION IN DENVER

★ The Rev. Raymond Raynes and the Rev. Claude Lunniss of the Community of the Resurrection, England, conducted a preaching mission in Denver, October 13-22. The services were held at the Church of St. Michael and All Angeles each evening.

The Cult of Bigness

By W. Norman Pittenger
Professor at General Seminary

A FRIEND of mine likes to remark on the aptness of the Old Testament verse, "There shall be a convocation of the people, and no work shall be done in that day." Wrenching it out of its context, he applies it to the growing mania for meetings, conferences, gatherings of one sort or another, which, in his opinion, bring many people together and accomplish little or nothing beyond the bringing together.

I must confess a great sympathy for my friend's feelings on this matter; I suspect that he and I are not alone in it. Perhaps it is because in the course of one's year of work, one is called upon to attend many of these assemblies; perhaps it is, therefore, sheer exhaustion at the number of conferences. Whatever it may be—and I suspect that it is more than numbers and exhaustion—I am coming to think that a great deal more could be accomplished by most of us if we were not so everlastingly being got together or getting ourselves together to talk about what ought to be done, ought to have been done, or ought now to be proposed for future doing. A few of these sessions might be useful, but I am inclined to believe that the old law of diminishing returns is at work once again. The more we meet, the less we really get accomplished.

Possibly in my own case this is part of a growing sympathy with William James's remark, found, if I remember rightly, in his "Talks to Teachers", that he was through "with big things" and more and more convinced that the little things, personal contacts and the like, were the really effectual and useful interests. Whatever William James said, on any subject besides theology, seems to me to be worth noting and considering with the greatest of care. To have him say the sort of thing that I have just quoted would set anyone thinking, even if he did not have a similar reaction to report from his own independent personal experience.

Surely in our religious life, the most permanently valuable things are the "little ones."

I am not decrying great services or tremendous movements of advance in the Church's life; these are necessary and cannot be neglected. But it is a fact, I think, that it is the personal contacts with "en-Christed" lives that have made the difference for most of us. St. Augustine said that "one loving soul sets another on fire". That

affirmation is borne out in my own experience as a Christian, and I am sure that countless others would agree when they think of their own growth in the knowledge and love of God.

Some years ago, a popular song had the refrain, "I don't want to set the world on fire; I just want to start a flame in your heart." Well, it is true, I believe, that the best way to get the world set on fire with the charity which will redeem men, is not to go out purposely to begin a big conflagration, but to start little flames in the hearts of a great number of individual men and women. In our own friendly relationships, it is one-by-one that we love and companion with those for whom we care. In our Christian fellowship, it is not the mass movements so much as the personal love and concern which we show and which is shown us which gets under our skin and starts the work of salvation.

THE EUCHARIST

I HEARD a sermon a long time ago in which the preacher declared that "although it is the Mass that matters, men are not saved in the mass." It was a bit too clever, of course; yet it did strike a real truth. It is the Eucharist which is the centre and heart of all Christian life and action. But it is not huge molar action so much as tiny capillary action that is the sign that "the Mass" has really been seen to matter. The results of Holy Communion, in other words, are not steam-roller performances; they are that simple growth in charity towards God and man, of which St. Thomas Aquinas spoke when he was defining "the results of the reception of the sacrament."

All of which leads me, although by a rather circuitous route, to the proposal that each and every one of us, as Christians, ought to be more concerned about what he personally can do towards bringing two results. The first is to interest and if possible and in God's will to bring into the fellowship of Christian believers some one person who previously has not been of the fellowship or has been at best nominal in his Christian allegiance.

The second is to seek more effectively in his own private living and public example to reflect the Christianity which he professes. I know that this sounds very trite, but I do not believe that it

is so. If evangelistic sects and "chorybantic Christianity", as Huxley called the Salvation Army, are successful in a fashion which cannot be equalled by the more "conservative" and "sedate" Christian bodies, it would seem the part of wisdom to learn from them. And one of their methods is the heart-to-heart personal one.

It is obvious that the ways in which one seeks to bring another person into the fellowship of Christian faith will be as various as the one who is seeking and the one who is sought. The old-fashioned revivalistic or evangelistic techniques are not necessary. Each one of us can surely find a way by which he can touch the lives of others. Perhaps the second of our two "necessaries" is a guide to the first. One of the most effective ways of personal work is the way of personal witness. By this I mean simply that one's own sincerity and earnestness in living the Christian life of sacrament and prayer, "in Christ", is bound to have its outward manifestation, if it be really sincere and earnest. One does not need to be "unco' guid"—one ought not to be; but one can and should be the kind of person whose freedom of action, disciplined outlook, courage and courtesy, consideration and charity, are the external signs of a life which "is hid with Christ in God."

I am not under-estimating the difficulty of this sort of thing. Nor am I overestimating its immediate results in the winning of souls to Christ. I am simply saying that it seems to me that this

kind of personal witness, resulting in personal concern in other individuals whom one knows, other men or women with whom one spends hours or days of the week, those with whom our common secular life is lived, is an integral part of our Christian profession. I am saying that it seems to me that this sort of thing is as effective, if not more effective, in the long run, for the accomplishment of Christ's work in the world as the great campaign, the huge gathering, the conference or the commission to discuss Christianity and secularism.

SOULS ON FIRE

IT IS, at bottom, a matter of "both . . . and" rather than of "either . . . or." My own temperament is so much on the side of the former rather than the latter approach to religious questions that I should never seriously decry the large mass movements. But I should want very earnestly to contend that we must not submerge the little in the big, the man in the mass, the "flame in your heart" with "the world on fire." Or rather, if the last phrase is to be used, I should urge that the best way to get a great fire which will sweep over the world and burn up its selfishness through the outpoured charity of God, is to do our task, every one of us, in bringing a little bit of God's fire into our own lives so that by lighting God's flame in their hearts we may set other souls on fire.

The Vocation of Anglicanism

Herbert M. Waddams

*General Secretary, Church of England Council
on Foreign Affairs*

IN ONE of his letters to Timothy, St. Paul wrote (2 Tim. 1:13): "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

There are many messages of this kind in the New Testament, urging those who have learnt the truth of the Gospel to be sure not to allow it to be changed or corrupted through faithlessness or laziness. It seems to me that this expresses a permanent obligation on Christians to be true to the light which God has given them, and therefore it is particularly apt for us when we think of the calling of the Anglican Communion as a

whole and our own part as individual Anglican Christians.

By the Anglican Communion I mean, of course, that family of Churches which stems originally from the Church of England. But although the title "Anglican" must always bear an English flavor, our Anglican Communion is no longer English—far from it: it is no longer even English-speaking, though our common language plays a large role. It is Chinese and Japanese, Indian and African, and bishops of all those countries will be summoned to the Lambeth Conference next year. It is a world-wide fellowship of every race and color.

The motto of the great Anglican Congress at

Minneapolis in 1954 was "The truth shall make you free." It is in its faithfulness to the twin aspects of God's love—liberty and truth, that our tradition has its main contribution to make.

One of the tendencies which seems to be growing just now is for some Anglican spokesmen to maintain that the chief objective of the Anglican Communion is to disappear. It is true that this is said in the best possible spirit of humility, and envisages such an event in the far distant future when the reunion of Christians is achieved in its totality. It is also true that reference has been made to such a possibility in Lambeth Conferences themselves. But it seems to me unwise to give currency to such ideas until they have been more thoroughly thought out and examined, and I wish to provide some reflexions on the matter just now.

OUR TIMES

A STUDY guide in preparation for the Lambeth Conference has recently been published in England called "Lambeth and our times." It has some useful material in it, but I was a little surprised to read in it the following paragraph:

"These developments will clearly mean a great change in the Anglican Communion itself. This has been clearly stated by an American Bishop who wrote 'The vocation of Anglicanism is, ultimately, to disappear. That is its vocation precisely because Anglicanism does not believe in itself but it believes only in the Catholic Church of Christ; therefore it is forever restless until it finds its place in that one body.'"

It would perhaps be best first to ask what is meant by the statement that Anglicanism does not believe in itself. Of course no Anglican would maintain that the preservation of the Anglican Communion as an organization, as it now is, must take priority over every other development. That goes without saying. Our tradition does not exist because it provides a better or more efficient organization than other groups. Indeed it might be held with reason that Anglican organization leaves much to be desired, and that it is in fact rather inefficient. But that in itself may be a sign of grace: it shows that it does not worship machinery or efficiency for its own sake, and that in the cause of proper religious liberty too much efficiency of the ecclesiastical machine may be a hindrance rather than a help in establishing that liberty in which Christ has made us free. So, if the remark that Anglicanism does not believe in itself means that its organization is not

the be-all and end-all of its aims, it may be accepted as quite accurate.

VOCATION OF ANGLICANISM

BUT there is a danger that it may be taken to mean that Anglicanism does not believe in its own tradition, which would of course be nonsense. In fact it is just because of a profound conviction that Anglicanism enshrines precious treasures of the Gospel that it has a vocation of the utmost importance in the whole of Christendom. They are the treasures of order and liberty, word and sacrament, loyalty and responsibility—these elements held together in a balance which is found in no other Christian body. These are those good things which were committed unto us, which we are bidden to keep by the Holy Ghost which dwelleth in us.

How then can it be the vocation of Anglicanism to disappear? On the contrary if we look at the essence of Anglicanism we see that its whole reason of existence is that it should not disappear, but survive and spread. There is only one element in present Anglicanism which we may hope may disappear, and that is its separateness from other Christian bodies. But this separateness can only go when those other bodies show themselves ready to welcome and recognize the values of the spiritual life which Anglicanism has kept by the Holy Ghost.

But even were the separation from other Christians to disappear, it seems to me to be jumping to conclusions to assume that the organization of those of the Anglican tradition will not remain within a reunited Christendom, even if not in quite the same form as we know it at present. The fact of the matter is that in as immense organization or group of organizations there is need for smaller groups which stand for distinct values, which might not be so clearly understood if they were simply left to sink or swim by themselves in a big pool.

There are already groups of this kind within the Anglican Communion as we know it today. In bigger Churches, like the Roman Catholic Church, there are large numbers of orders and other organizations, all intent on promoting the particular values in which they are interested. Is there therefore any reason to suppose, in the happy event of the reunion of Christendom coming about, that Anglicanism would disappear? I hope not, for that would indeed be a strange way of making sure that its witness was secured for the future.

As Anglicans we do of course believe in the

Catholic Church of Christ. But we should not make the mistake of supposing that when the divisions between Christians are done away, the result will be one huge centralized organization on the lines of a business empire or an authoritarian state. If this were the only possible form of the Catholic Church, I should find myself far from favorable towards it. Indeed the lesson to be learned from history is that centralization and authority at the centre, when overmuch indulged in, is the very cause of disunion and schism. Thus it was that the claims of the Papacy led to the break up of Christian unity, not only at the time of the Reformation, but earlier too in the split between East and West.

VISION OF UNITY

THE vision of unity which has been hitherto accepted and expressed by the Bishops of the Anglican Communion is quite different from this centralized notion. Put shortly, it is the hope that there will gradually come into being all over the world a series of independent Churches, with episcopal ministries, and with the acceptance of the Bible, the Creeds and the two sacraments of Baptism and Holy Communion, which will fully recognize one another and which will be in complete and full communion with one another.

It is in pursuance of this ideal that official approaches to other Churches have already been made, so that the principle of the system may be said to be already established in Anglican practice. For an example we may take the agreement with the Old Catholics. This is the only group (represented in America by the Polish National Catholic Church of America) outside the Anglican tradition with which full communion has been formally established as a result of official decisions by the various Churches of the Anglican Communion.

The principles on which this agreement was made are therefore important, even though in some cases the Churches concerned are very small. The principles were three: each Church recognized that the other held the essentials of the Catholic faith; each Church agreed to admit the other's members to sacramental fellowship; each Church accepted that there was no need for both Churches to have exactly the same sort of services, or the same kind of doctrinal opinions of an unofficial kind, or devotional habits. These points provide the basis on which similar agreements may be reached with other Churches in the future when the time is ripe.

WORLD COUNCIL

IN TRYING to advance along the road of agreements with particular Churches the Anglican Communion also takes an active part in the work of the World Council of Churches. These two sides of its work are neither confused nor opposed to one another, they are complementary. The work of the Anglican Communion in the field of understanding among Christians needs both activities in order to be complete.

The role of the World Council of Churches and of the International Missionary Council is well summed up in some other words from the pamphlet already mentioned:

"Neither the World Council of Churches nor the International Missionary Council" it says "are concerned with the organic unity of the Church. They are organizations which enable the Churches to work together but, by their terms of membership, they are not competent to bring about the reunion of the Churches. It is, of course, true that a great deal of the research carried on by these bodies, together with the fact that they provide a common meeting place in their conferences for the leaders of the Churches to meet together, creates an atmosphere favorable to the growth of unity."

The work of the World Council of Churches is of great importance, but it should not be thought to be a substitute for the individual work of the Anglican Churches in building up close relations with Churches of other traditions. There is sometimes a tendency in some Anglican circles to say—as regards our relations with other Churches we do all that kind of thing through the World Council. This is a mistake which might easily lead to the lessening of Anglican witness and influence in Christendom at large.

ECUMENICAL MOVEMENT

IN THE development of what is generally known as the Ecumenical Movement Anglicans have played a prominent and noble part. This is not a field in which we want to compare our efforts with those of other people in a competitive spirit. But both the American Episcopal Church and the Church of England have been prominent in all kinds of initiatives for the purpose of creating greater Christian solidarity. Moreover the Ecumenical Movement should not be thought to be confined to the World Council of Churches and its kindred organizations. It is a much bigger and wider thing than that. It is the whole movement of the Spirit which we find throughout Christendom, which is teaching Christians to try

to draw nearer to their brothers, whom hitherto they have perhaps even regarded as enemies. We may thank God that there is no Communion which does not show signs of grace in this respect and the Roman Catholic Church is no exception.

The World Council is one expression of this movement—but only one. The movement has been going on ever since there were divisions in the unity of the Church, though it is only in the last hundred years that it has gathered strength everywhere. It may surprise you to know that a hundred years ago the American Episcopal Church was in the forefront of efforts to make links with the Eastern Orthodox Churches in Europe, both in Constantinople and in Russia. In the creation of new understandings between the Churches of the West and the Orthodox Eastern Churches Anglicans have played, and continue to play, one of their most important roles, and for more than a hundred years the American Episcopal Church has been in the van on Anglican efforts in this field.

It would become wearisome to list all the activities, or even all the Churches, with which Anglicans have been trying to create new understandings and fellowship. As was stated by a speaker at the Minneapolis Anglican Congress: "No other Communion, I imagine, has conducted discussions alike with the Roman Catholics and the Lutherans, the Orthodox and the Presbyterians, the Old Catholics and the Baptists, the Lesser Eastern Churches and the Methodists, to name only some of those with whom we have parleyed."

And the same speaker was correct in saying that "No other Communion, I think, has felt the divisions of Christendom as a greater burden upon, and challenge to, its conscience."

There is no doubt in my mind that the Anglican Communion has a role to play in Christian reunion that can be played by no other body. The practice, the worship, the ministry, the freedom, the traditional way of the Anglican Communion has attracted and continues to attract Christians in every Communion in the world. Admiring eyes of Roman Catholics are cast upon our Liturgy with its language and the participation in it of the laity: Lutherans admire our order and episcopal traditions: so do Calvinists and others. There is a clear and constant spread of understanding of our point of view, and with it admiration of our heritage, among Christians of many diverse outlooks.

This is not to say that the Anglican way is perfect: we must be constantly conscious of our

shortcomings, especially our personal failures to live up to the greatness of our calling. But there should be no doubt that, as Anglicans, we have a calling, a vocation from God, to bring into the treasury of Christendom all those gifts which he has showered upon us. There is every reason to suppose that they are intended to be permanent gifts to his Church, and we may certainly hear the words of St. Paul and apply them without hesitation to ourselves: "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

Don Large

Villain of the Piece

BERTRAND Russell's new book, "Why I Am Not A Christian," castigating God, which was always his chief hobby in life anyhow, is a pathetically old-fashioned book, looking like nothing so much as a tattered hangover from the late Victorian Age, when it was considered frightfully smart and oh-so-sophisticated to make the Deity the villain of the piece. Let anything go awry, from grandma's arthritis to a world war, and you could always point an accusing finger at a most unheavenly Father who was either a fumbling old gentleman or the trumped-up figure of a Freudian imagination.

Nothing was ever easier than blaming God for the evils of the world, and looking upon his Church as the fuddy-duddy exemplar of the superstitions which allegedly engendered and encouraged these otherwise removable blotches from the face of the earth.

The truth of the matter is that, whether you are talking about the spiritual or the secular world, it is always unrealistic to indict an entire corporation or Church or political system on a wholesale black-or-white basis. Villains are usually individual human beings, inheriting the devastating pride of Adam. And where villainy is anywhere perpetrated, it sows its seeds of evil within the corporation, the Church, or the systems. Once in a while, of course, you do run across the culprit who roams the byways of the world as a lone wolf. He's the fellow who disseminates dissension just because he enjoys being a stinker. But when you

condemn a whole organization, you're usually admitting that you can't ferret out the villain working from within.

In the earthly lifetime of Jesus, the villain wasn't the Jewish synagogue system, nor yet the Pharisees or the Sadducees or the Roman Empire. Rather, the villains of the tragedy were people like High Priest Caiaphas and Governor Pilate and a man named Judas, surnamed Iscariot.

No system is ever totally good or automatically evil, despite Bertrand Russell. Without the demonic Josef Stalin, Communism might ultimately have been able to overcome some of the evils inherent in Czarism. Without the mad corporal in Germany and the megalomaniac in Italy, two broken nations might have been rebuilt and a second World War avoided. By the same token, a republic is not in itself either good or bad. The success or failure of representative government will depend on whether the representatives—and the people behind them, under God—have dedicated themselves to moving toward villainy on the one hand or sainthood on the other.

The Church itself, in the course of a history of almost 2,000 years, has managed to live under almost every conceivable kind of political, social, and economic enterprise—and will go on doing so. For the Church is not a haphazard ingathering of self-deluding do-gooders, but rather the Body of Christ in history. If it weren't, the number and the violence of villains in its midst, from time to time, would have erased all trace of the Christian enterprise long since.

In short, the villain of the piece isn't ever God. Rather, he's the twisted and power-mad egotist who, within one organization or another, has chosen to use his God-given gift of free will to try to play God.

So it is with villains, Lord Russell. Therefore blame, if you will, those culprits who presume to lord it over others, but please don't blame God.

NOW HEAR THIS

By Frederick A. Schilling

Gospel for 19th Sunday after Trinity

St. Mt. 9:1-8

"God . . . had given such power unto men."

The way Jesus treated the paralytic man in this incident aroused the ire of the lawyers who were present. They charged him with blasphemy not because he healed the man but because he

claimed the authority to forgive his sins and the man believed him. The story as told in the early version of St. Mark (2:1-12) has the purpose of giving one of the causes of the conflict which was developing between Jesus and the religious leaders of the nation.

In the Gospel of St. Matthew this episode stands as a paradigm. Narrative details are greatly reduced, the framework of the conversation carries the lesson, and in verse 8, which is peculiar to this Gospel, the lesson is applied definitely to the Christian community. Jesus' act is an example of what Christians, first of all, and men generally should do to each other, for "God . . . had given such power unto men" (v. 8).

This "power" (rendered "authority" in the RSV) is both the right and the ability to do what Jesus had done. What had he done? He healed all of the man. In order that he be completely restored it was necessary that both his sins and his sense of guilt be purged, and that he have a clear knowledge of this. This was forgiving of his sins (v. 2). This was primary; then followed the healing of the body. Both effects came from the same power. It was and is useless to ask, which is easier, to heal or forgive. Jesus didn't bother to answer the question he knew was in their mind. He held these effects together as indivisible in a genuine, complete restoration. For him the same power does both with equal energy and result.

The detail of Jesus' order to the man to go home is also important. This is the third and final phase of healing. This was complete when the cured man returned to normal life and assumed responsibilities and burdens in the context of house, home and neighborhood. In doing that the man both tested and demonstrated his restoration in mind and body. When he had carried out all the instructions he was firmly convinced that Jesus had the right to say, "Your sins are forgiven", and he knew that they were. His was a response in faith. An individual's condition, before and after the medical cure, has its effects on others, as for example, on the friends who carried this man and on the spectators. His state was not isolated from these relationships. Jesus took this into account when he put squarely on the man the responsibility for the action that should follow the cure, namely, to carry on normally.

Theologically minded readers of this lesson should know that here is a description that transcends far in reality and significance any formal definition of the forgiveness of sins. "Absolu-

tion" is only one part of it like the first words of Jesus to the paralytic, "Son . . . thy sins be forgiven thee". Forgiveness is not a legal transaction, nor a matter of record or judicial competence, nor even a suggestion. It is an effective, operating power affecting the whole of the person.

Jesus did all this, of course, but the larger, and startling significance of his action is that men generally and his followers particularly have the same ability and function. Jesus himself meant this when he said, "the Son of man hath power on earth to forgive sins". Verse 8 shows clearly that St. Matthew so understood it. This meaning is hidden by the capitalization of the word, "Son" in verse 6. The phrase, "son of man", had an ambiguous usage in the Aramaic language of Jesus' time. In common use it simply meant, "man". Then less commonly it was used to designate, "the man", and sometimes confused with "Messiah". In early Christian usage it was so used, but whether Jesus meant it in the one way or the other, i.e. to point to himself as "The Man" (Messianic Man) or not, the context must reveal, and there are naturally differences of opinion on this point. Here verse 8 settles the meaning which St. Matthew saw in it. Jesus by his action proves that man has this ability. That is one reason why his followers then called him, "The Man", the exemplar of the ideal human being.

Christians are in the world to accomplish all the time the restoration of people to peace with God, to physical health, and to good and useful relations with others. Reflection on this Gospel selection gives the opportunity not only for the setting forth of the attainable ideal of man restored wholly, but also to give honest recognition to efforts being made in this direction in the areas of medicine, psychology and sociology, and how that these are accomplished in Christendom as fruits of Jesus' example and contribution of ability, whether credited to him or not, and how they may be used further, and, especially, be developed consciously as powers from and in the name of Jesus.

This lesson should give a new awareness of the Christian's divine function in society, that he act and live with the consciousness of being one who is endowed with the effective power to heal people and society. The possession of this consciousness, this deep sense of a **restorative mission**, makes a vast difference in the effectiveness of one's life work. It is a mission to be performed, a vital energy to be conveyed by carpenter, machinist, physician, consultant, or anyone whatsoever.

Sputnik

By Corwin C. Roach
Dean of Bexley Hall

THE title seems a somewhat homey, quaint name for this earth satellite which has caused so much excitement all around the world. It seems almost a person, a short-lived baby moon which will spin its brief life about the earth and then perish as it falls back into the earth's heavier atmosphere. These few paragraphs may well serve as an obituary by the time they see the light. As they are written the Russian satellite is still jogging around the earth at 18,000 miles an hour.

It would be interesting to speculate as to what Sputnik's thoughts might be, provided it could think, as it circulates 400 miles above the surface of the earth. From that distance the difference between a Russian and an American must seem rather infinitesimal! I wonder what would be our reaction if we looked at the earth from that vantage point. From this viewpoint it is a pity that there was not room on Sputnik for a representative of Russia and America to travel around the earth together. At that distance they might have come to closer agreement. Our human problems must look a little different 400 miles up. The Isaian prophet thinks of God sitting above the circle of the earth and seeing men as grasshoppers. Perhaps Sputnik has something to tell us of value if we could only decipher his beeps!

Another thought comes to me as I think of Sputnik. He is a parable of man. Like him we are ejected from the power which has created us. In his case it was the act of his creators. With us it is our self-will which drives us away from God our Maker. Free-will is man's fateful rocket. He is the One Who has given us the very power by which we defy Him. Poor Sputnik. The day will come when its batteries will run down and it will be forced to descend into the region of earth which will destroy it. Swiftly as it flies, it can not escape the pull of the earth. So it is with the human soul. We can not forever pursue our orbit apart from God. He pulls us to Himself.

But here the parable breaks down. In that pull is man's salvation not his destruction. His only hope is to return to that power whence he went out. It is tragic that those who were wise and skillful enough to contrive the first man-made satellite could not use their wisdom to understand the parable of Sputnik. Man is as dependent upon God as Sputnik is upon its creators. Man's

powers are not his own. In his freest moments he is merely using the resources God has given him. Unlike the ill-fated rocket he may return in safety to his creator. Man is more than a machine, even such a marvellous mechanism as Sputnik. Man is the child of a living God Who sent His own Son from heaven to guide him back home.

How Children Learn

By Philip H. Steinmetz
Rector of the Ashfield Parishes

CHILDREN learn from what we do. They hear what we say, but they copy what we do. That is why attendance at Sunday School is poor if the teacher is often absent or late. And that is one reason young people do not come to church while their parents stay away. It is unlikely that your children will listen more to your words than to your acts.

Stop and consider what you do about your religion. How often do you stop in a fit of anger and remember that God has said, "Vengeance is mine. I will repay."

And how about your giving? Do you go about looking for chances to share and help? Or do you have to be found and teased into serving on a committee or contributing to a fund? And do you expect thanks or do you give thanks that you have what it takes to be of help?

Does worship bulk large among the things you simply cannot live without doing? When you cannot be with a congregation united in prayer and praise of God, do you seek a quiet place and really lift your life up in adoration before God?

How much more do you know about the deeper things of life than you did ten years ago? Has the reading you do day by day been in such books that your mind has been fed and your understanding enlarged?

Do you carry a burden of guilt into each day, refusing to let God forgive as he longs to do? No Christian should carry what God asks to have turned in to him the instant we recognize and admit our faults.

What do you do about your Christian faith? That is what is getting across to your children. As we start another year we need to ponder, for good as is your Sunday School, your acts contribute more to the growth of your child than any Sunday School ever can.

Pointers for Parsons

By Robert Miller
Episcopal Clergyman of Campton, N. H.

I WAS talking to my neighbor who has a boy of eighteen and likely to go to college. My neighbor said it would be pretty expensive, and if he drove a bulldozer he could get \$3.25 an hour and have steady work too. Then he mentioned the minister who had recently gone to another church.

"Look at all his education," he said, "and he only got about \$3000 a year."

Of course the parson has to know "How to be in want and how to abound." We cannot make salary or stipend our measure. And parishes are often generous. But taken as a whole ministers are something like business agents of a union.

"The union should pay more," said an agent to me years ago.

"If it did," I answered, "you would soon lose touch with the workers."

There are some callings that cannot safely be well paid.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

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The WITNESS — Tunkhannock, Pa.

ANGLICANS SING OLD HYMN TO JAZZ RYTHM

★ Worshipers at St. Andrew's Anglican Cathedral in Singapore were startled to find themselves singing a seventeenth century hymn to the rythm of a jazz tune.

The hymn was "Now Thank We All Our God." The syn-copated music to it was written by the Rev. Geoffrey Beaumont of St. George's, London, composer of a "jazz Mass" that had its American premiere last April.

Some Anglicans here protested to Archdeacon Robin Woods. But younger worshipers, particularly Asians, appeared to approve the innovation.

Archdeacon Woods said "it has been an interesting experience but I doubt that it will be repeated often as the change is too radical."

He added, however, that "I am always agreeable to making church singing as congregational as possible and if enough young people show they prefer this music we will use it."

The archdeacon said he did not approve of Mr. Beaumont setting old hymns to "hotter rythms" because "ancient hymns used for centuries should be left classical and modern music should have completely new words to go with it."

Meanwhile, a Roman Catholic priest said he hoped to modernize some church music. Father C. Groot of Good Shepherd Cathedral said he wanted "slowly and tactfully" to incorporate the style of the guitar-playing French priest, Father Aime Duval, into the cathedral's services.

"I find church music conservative and very beautiful," he said, "but few of the congregation can join in. We must move with the times and modern music does not mean

that less thought is put into what is sung."

Father Duval, 38, has become an idol of France's teenagers. His gay compositions are really hymns set to catchy modern rhythms. The "troubadour priest" gave his first public concert in Paris last February before more than 5,000 enthusiastic fans. His recordings are best-sellers in France. The priest's musical apostolate is encouraged by his religious superiors.

Beaumont has attracted interest by his modern settings of church music. His "20th Century Folk Mass," dubbed by some the "jazz Mass," was given its first American concert performance at the Cathedral of St. John in Providence, R. I., last April 28, as reported in the Witness at the time. The performance was sponsored by Bishop Higgins, Dean Darby W. Betts, and the cathedral chapter.

The orchestral accompaniment to the Mass was provided by the Brunottes, a Brown University campus jazz combo. Brown students also sang the vocal part of the Mass.

OKLAHOMA CAMPAIGN SUBJECT OF SERMON

★ The Rev. Kenneth W. Kadey told his congregation that a victory for county local option in the Dec. 3 Oklahoma referendum raises the danger of beer "being taken out of the hands of respectable, law-abiding citizens and driven underground."

The rector of St. John's Church, Oklahoma City, attacked both wet and dry leaders for "attempting to mislead the public." He spent a month last summer at the Yale School of Alcoholic Studies. He has frequently discussed alcohol problems before civic clubs.

Kadey lashed out at Sen. George Miskovsky, candidate for governor on a platform advocating repeal of Oklahoma's prohibition laws. He charged the candidate with "double talk" in first claiming that alcohol is "in itself sinful and wicked, when he knows better," and then "attempting to justify repeal on the basis of dollars—the tax dollars lost to the state."

He also attacked Stanley B. Niles, executive secretary of the Oklahoma United Drys, for "at-

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tempting to make the emotional issue of liquor a religious crusade" when "as a matter of fact he cannot prove anywhere in the Bible that alcohol as a beverage was ever considered sinful."

The clergyman denounced the attitude of Gov. Raymond Gary. He told how "my seven-year-old son came home from school and told me how Gov. Gary had sent a man there to tell the children that because I allow a highball, a cocktail or a bottle of beer to be served in my home that I am a sinful and wicked man."

"That is not true," Kadey said. "And Gov. Gary or any other man does not have the right to teach such stuff in the public schools."

He said that "alcohol as a beverage is a gift of God and the only sin attached to it is in man's abuse of it. Drunkenness is the sin. But so is gluttony—and no one has yet suggested prohibiting the sale of beefsteak."

Kadey maintained that the use of alcohol is a personal matter. It must be used with temperance "just like any other gift of God," he said, or it becomes sinful.

"I wouldn't cover up the bar when the governor appeared," he said, "then open it up again the moment he left the gathering—which is typical of Oklahoma's approach to liquor."

Oklahoma is constitutionally dry but 3.2 beer can be sold. The Dec. 3 referendum will determine if citizens want to allow county option on beer sales.

Father Kadey said prohibition has not reduced the alcohol problem in Oklahoma.

TELEPHONE SURVEY ABOUT NEW CHURCH

★ Seventy women began a telephone survey of four eastern Massachusetts communities to determine whether a new Episcopal church is needed in the area.

Some 2,700 families in Acton, Boxboro, Littleton and Stow, a fast-growing semi-rural area, will be contacted in the survey. It is sponsored by the diocese of Massachusetts in cooperation with the State Council of Churches.

Information relating to Roman Catholic or Jewish families in the area will be turned over to leaders of these groups, a spokesman said.

Prior to starting the survey, second of its kind within a year, the women attended training sessions in telephone techniques. These were held at Trinity

Church in Concord and St. Andrew's Church in Ayer.

The first such survey was held in the Topsfield area last January. It resulted in the formation of an Episcopal church there two months ago. About 900 telephone calls were made in that area in a fortnight.

Mrs. Elizabeth S. Bissett of Melrose, director of the survey, said the purpose is to "determine the general church needs of these fast-growing residential communities and learn if there is interest in a new Episcopal church in the area."

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Rev. Paul C. Weed Jr., Vicar
487 Hudson St.
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8: C sat. 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
Rev. C. Kilmer Myers, Vicar
Sun. HC 8:15, 9:30, 11: 12:15 (Spanish). EP 5, Thurs., Sat. HC 9:30 EP 5.

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ANGLO-CATHOLIC HIT UNITY PROPOSALS

★ An Anglo-Catholic group in England protested proposals for closer relations between Anglican and Presbyterian bodies in England and Scotland under a system of Presbyterian bishops and Anglican lay elders.

The group described the proposals as "highly disturbing." The organization is known as the Annunciation group because of its connection with the Church of the Annunciation in London.

The proposals in question were made in a report issued late in April as a result of conversations between representatives of the Church of England, the Church of Scotland (Presbyterian), the Presbyterian Church of England, and the Episcopal Church in Scotland.

The Annunciation statement said the report reveals "how far official representatives of the Church of England are prepared to go in sacrificing essentials of the Catholic faith for the sake

of inter-communion with non-Catholic bodies."

It criticized what it called "a reduced conception of the divine commission of the episcopate to that of an ecclesiastical function."

"Confirmation," it declared, "is reduced from a sacrament to the equivalent of an episcopal handshake."

The statement said one of the worst features of the intercommunion proposals is that the order of priesthood, "so far from forming an indispensable part of any proposed scheme, is passed over in total silence as of no consequence."

A fundamental error of the proposals, the group added, is "its assumption that unity depends not on one holy bond of truth but on mutual adoption of a similar organization, even though it is combined with mutually contradictory doctrines and beliefs."

ST. LOUIS PARISH GOES FOR JAZZ

★ All Saints parish, St. Louis, is to sponsor a jazz concert on November 18th, to be held at Kiel Opera House. Officials of the parish have booked Teddy Wilson, Sam "The Most" Buck Clayton, Joya Sherrill and Sonny Truitt to head an all star cast.

A church spokesman said the unconventional move is the re-

sult of recent disorders at jazz concerts and makes a dramatic effort by the All Saints' churchmen to lend responsibility to the sponsorship of such events.

The musicians signed to appear are all first-rate instrumentalists. Teddy Wilson, who catapulted to fame with the Benny Goodman swing band of the 30's, is familiar to millions of jazz lovers. Buck Clayton, long a featured trumpeter with the Count Basie group, is almost as well known—particularly because of the phenomenal success of recent "jam session" LPs he has waxed.

Joya Sherrill made her television debut as the beautiful songstress in Duke Ellington's production of "A Drum Is A Woman." Sam "The Most" and Sonny Truitt are both purveyors of the modern sounds in progressive jazz.

LAYMAN NAMED TO COMMISSION

★ Frank S. Cellier, communicant of St. Augustine's, Wilmette, Illinois, has been appointed to the liturgical commission of General Convention to fill the unexpired turn of the late Rev. Bayard H. Jones.

SEABURY PRESS HAS NEW POST

★ John A. Kelk Jr. has accepted a new post at the Seabury Press as assistant to the curriculum editor. He is a graduate of Park College and later attend Cornell.

CHANCELLOR HONORED IN PANAMA

★ Lloyd S. Carrington, chancellor of the missionary district of Panama, was recently honored on his 75th birthday.

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BOOKS...

Kenneth Ripley Forbes
Book Editor

Emergence From Chaos, by Stuart Holroyd. Houghton Mifflin, \$4.00

A new *Varieties of Religious Experience*, by a very young, very informally educated Britisher. Annoyingly cocksure, especially when he is inaccurate, he nevertheless has a good thesis: some pagan poets are really pagans, that is, they are rather dim followers of recognizable primitive religions.

—H. McC.

Nine who Survived Hiroshima and Nagasaki by Robert Trumbull. E. P. Dutton. \$2.95

This is a horrible book and its horrors are probably its chief virtue and the reason for its publication. Many have read John Hershey's account of Hiroshima, but ten years have passed since then and we all need this ghastly reminder of just what atomic science has done and still can do to humanity.

The narrative in this book is unique in that it is the story of nine men who survived both Hiroshima and Nagasaki. Eight of the nine in Hiroshima took cover in the few seconds which elapsed between the unearthly flash and the blast. The ninth was caught on his way from home to work. When they struggled to their feet the city they knew had vanished. It was a wasteland of flattened buildings, peopled with bodies so horribly burned that they were almost unrecognizable as human beings. Each man, for reasons of his own, journeyed to Nagasaki during the next three days

and there went through their second frightful experience. Their stories are told in their own words in this book.

If the vivid recital of these abominations serves to stir public opinion to the point where it can force the political leaders of the nations to ban further experiments with utterly evil weapons and ultimately to destroy the stock-piles that are threatening mankind and effectively control any future manufacture it will indeed have served humanity magnificently.

And when one has read this terrible story, he should turn to Laura Fermi's engrossing account of the conference on the peaceful uses of atomic energy, in her recent book, —*Atoms for the World*.

The New Ordeal of Christianity by Paul Hutchinson. Association Press. \$2.50

The author of this book was for thirty years the editor of *The Christian Century* and this volume is published since his death.

The "new ordeal" for Christianity refers to the fact of the present disillusioned world with its overwhelming problems generated by the cold war and how well or ill Christian Churches and individuals are playing their part in solving these problems.

In his introduction, Dr. Hutchinson says: "How are the churches, as the organized expression of Christianity, measuring up to their task as guides in this time of man's great need? To what extent are they revealing to befuddled and growing desperate men the nature of the crisis? To what extent are they modifying or directing its outworking? In other words, how is Chris-

tianity facing this new ordeal? Or to what extent are the churches being swept along like chips on history's flood?"

The author was well qualified to evaluate the behaviour of Christian Churches in the face of this new ordeal, for he had traveled widely in Europe and was in close touch with many of the leaders of both Protestant and Roman Catholic communions. His study consists of two chapters dealing with the Roman Catholic Church, one chapter on the *Struggle within Orthodoxy* and two final chapters on *World Protestantism* and on *American Protestantism*. The picture that emerges is, on the whole, a dark one. It is clear that none of the Christian communions nor their leaders have measured up too well to the challenge of the times to prophesy effectively in the name of the Lord. But he concludes his book with these words: "We have a Gospel which is the Word of Life. We have a Lord and Master who is the answer to men's needs. We have a fighting chance. What more can we ask?"

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BACKFIRE

Rev. Father Walker
Atascadero, California

You will easily recognize that my churchmanship is hardly the same as that of *The Witness*, but I am always glad to read articles expressing views different to my own—within certain limits, and you do have many things that are quite good. There are others, but I remember one editorial in particular that was rather a shock! I was a convert from protestant sectarianism well over 50 years ago, so that item derogatory to the Apostolic Succession was far from agreeable. Frankly, if the Episcopal Church did not generally accept that position it would seem to me its best policy would be to disintegrate, for there would be no valid reason for its continuance merely as one of a multitude of sects.

Also, I would like to express my agreement with the letter of M. V. Standard in your issue of Oct. 3rd. It seems to me that what is needed is a national Church paper more like a newspaper, such as the Romanists have, a paper that could be produced for \$1 or \$2 a year, and which could be generally subscribed to through pledge envelopes in each parish. As it is the large majority of Episcopalians see no Church paper regularly, a condition which is deplorable.

Howard R. Erickson
Layman of Collinsville, Conn.,

The subject of the continued testing of atomic and hydrogen bombs has come in for much serious discussion of late. This is because many scientists and others have begun to realize that this testing may well result in the ruin of the health of the present and future generations. At a recent conference of scientists from thirty-three countries held at Cannes, France it was unanimously voted to call on the world's governments to "stop experimenting with nuclear and thermonuclear weapons and stop producing such weapons." Let us hope that the governments of the world, including our own, will heed this earnest appeal.

Marvin D. West
Layman of Washington, D. C.

There were many good things in the issue of Oct. 3, particularly the news reports of the bishops meeting and the report on evangelism, which laymen like myself need to ponder.

As for articles, I always like the short ones better than those you feature. Dean Coburn's article no doubt was of real value to clergymen and college professors but it was over the head, I think, of most lay people.

Paul T. Shultz Jr.
Rector of Zion Church, Greene, N.Y.

I want to say that I think *The Witness* has been and is finer and more stimulating than ever, and I have been reading it for over twenty-five years.

During your bout with Charles Lowry I receive a lengthy statement from the Presiding Bishop of Japan. It seemed to me to back up your main point that a parson should not be the tool of any secular order of society.

I like John Pairman Brown's crisp, incisive, challenging writing.

Mrs. B. W. Otis
Churchwoman of Richmond, Va.

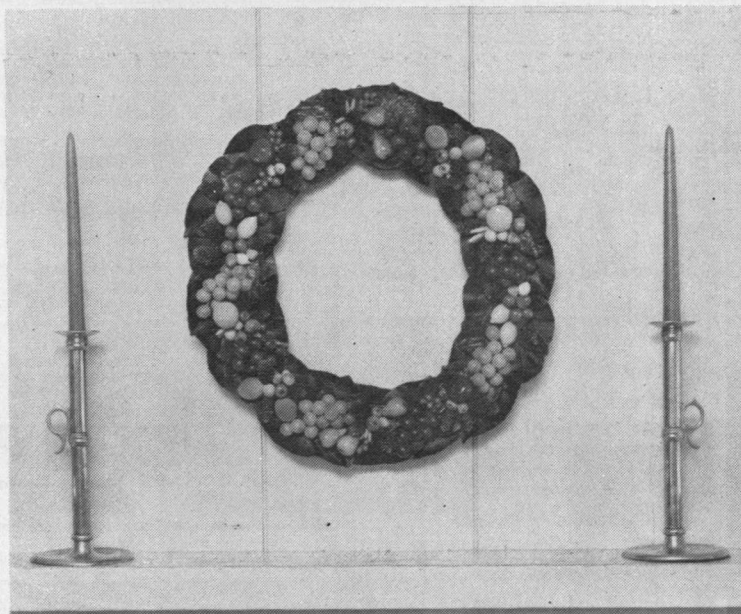
Being anxious to have the next General Convention recognize the Church of South India, it is always a pleasure to find frequent reports on that Church in your pages. The story of the anniversary service at the Madras Cathedral (10/10) is an illustration of how the *Witness* is keeping us informed of events there.

R. S. Wrenn
Layman of Buffalo, N. Y.

That Backfire piece by the Rev. Gowan H. Williams (10/10) is the best sort of evidence that the Church needs the *Witness*.

John B. Brown
Layman of Los Angeles
The *Witness* is probably fine for parsons but a mere layman could not be expected to understand the high-brow articles in the Oct. 10 issue.

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